

AN
ANSWER
TO THE
DESERTION
DISCUSS'D.

If many of our Long-Rob'd Divines, post up with a Content of their own Parts, would but keep closer to their Texts, and their Duties, most certainly our Peace and Union would be much firmer, and more assured than it is. For being sway'd by Interest and Profit, they are more afraid of losing the Advantages of Earthly Preferment, than the pleasures of Heavenly Felicity. Unless they swim in their own Wishes and Desires, all Things are out of Order. The Church is in danger, they cry; here are *Shavers* coping in among Us: And by an odd kind of Ecclesiastical Policy, seem rather inclin'd to return under the Yoke of Popery, than to endure the Equality of a Dissenting Protestant; rather to be at the check of a Pope's Nuncio, than suffer the Fraternity of a Protestant Nonconformist. They said nothing to the late King, till he began to touch their Copy-holds: then they call'd out for Help: and now they are angry with their Relief, because they are afraid of well they know not what. And this is their Mistake, that if all things answer not the full Height of their Expectations, they are the first that should be last dissatisfied. If all things go not well, as they imagine, they

A

presently

presently grow moody and waspish; and while they insinuate their empty Notions into others, who admiring the fluency of their Pulpit Language, either out of Ignorance, or Laziness, allow them a Prerogative over their Understandings, the whole Nation must be embroyl'd by their Surmises and Mistrusts.

Else what had that Gentleman, who wrote the *Desertion Discus'd*, to do to busy his Brains with a *Subject*, neither appertaining to his Function, nor proper for his Talent? Why should he be setting himself up against the voted Judgment of the chiefest and greatest part of the Kingdom? A Man of his Profession would have doubtless better employ'd himself, in contemplating the Story of the *Three Admirers* against *Abuses*; and there have learn'd a more sanctifi'd Lesson, then to exalt his Sophistry against the Debates of a Solemn Assembly contriving the Publick Preservation. For certainly never was a fairer Prospect then now, since the many Revolutions under which the British Monarchy has labour'd, of its being restor'd to its ancient Grandeur and Renown, and of enjoying the Advantages of Peace and Prosperity in a higher measure then ever. So that it must be look'd upon as the Effect, either of a most pernicious Malice, or a strange distraction of Brain, for such *Discussers* as these, to be throwing about the Darnel of their nice and froward Conceptions, on purpose to choak the Expectations of so glorious a Harvest. For they must be Men that want the government of right Reason within themselves, as being enslav'd either to vicious Custom, or partial Affection, or else they would never run themselves and others with so much precipitancy, into the shame and ignominy of upholding the subverters of National Constitutions. And all this to blacken and defame the noble Endeavours, and prudent Counsels of those renowned Patriots that pers'd the only means to rescue a languishing Monarchy from impending Thralldom and Ruin.

He does not wonder, he says, *that a Man of so much sense and integrity as his Friend is, should be surpris'd at the Throne being declared Vacant by the Lower House of Convention. For how*, says his Friend, *can the Seat of the Government be empty, while the King, who all grant, had an unquestionable Title, is still living.*

But the *Discussers* here forgot, that it had been the resolv'd Opinion

Opinion of two Parliaments already, That there was no Security for the Protestant Religion, the King's Life, or the establish'd Government of the Kingdom, without passing a Bill for disabling the Duke of York to inherit the Imperial Crown of England and Ireland; and that unless a Bill were pass'd for excluding the Duke of York, the House could not give any Supply to the King, without Danger to his Person, the Hazard of the Protestant Religion, and Breach of the Trust in them repos'd by the People. Upon which a Bill did pass the Commons, and was sent up to the Lords for their Concurrence, by which James Duke of York was excluded and made for ever incapable to inherit, Possess or Enjoy the Imperial Crown of this Realm, &c. and he adjudg'd Guilty of High Treason, and to suffer the Pains and Penalties as in Case of High Treason, if after such a Time he should claim, challenge, or attempt to possess or exercise any Authority or Jurisdiction, as King, &c. in any of the said Dominions. 'Tis true, the Lords did not pass this Bill, for Reasons well known; yet was it such a mutilation to the Duke's Title, to be disabled from succeeding in the Kingdom, by the whole Body of the Commons, who are the Representatives of the Nation, that it can never be said, that all Men *granted his Title unquestionable*, as the *Dissever* imposes upon the World. Besides the many Instances in History, of several Princes who have forfeited their Succession, and consequently their Title to the Crown, for revolting from the Establish'd Religion of the Realm.

But, says the *Dissever*, for I look upon his Friend and Him to be all one; (and that he does but put the Question with one side of his Mouth, and answer it with the other) *I had thought our Laws, as well as our Religion, had been against the Deposing Doctrine.*

That's not the Question; but whether a Prince may commit those Miscarriages in Government, whether he may not so far, *perjure in Leges & Rationem*, as to incur the Forfeiture of his Regal Power? and whether a Prince may be allow'd to subvert the ancient Constitutions and Religion of a Nation, and yet be said to be the Lawful King of that Realm? These are the Questions: For then it is not the Law that deposes him, nor the Religion that justifies it. But it is He that deposes Himself: 'tis the bad Advice

of Evil Counsellors to which he Listens, and which he follows to the ruin of the Kingdom, contrary to the Original Contract between Princes and People, grounded upon the Foundations of all Original Government; I say, 'tis that Adhering to Evil Counsel which deposes a Prince by degrading him from a Lawful King to an Unlawful Tyrant, and renders him Liable to the Animadversion of the Law, and the impeachments of the oppress'd and injur'd People. To assert otherwise were to deprive all National Law and Religion of their self Defence; which is against all the Law and Religion in the World. I am apt to believe that Christ himself had no very good Opinion of the lawfulness of *Herod's* Regality, when he sent him that Message, *Go tell that Fox, Herod: Which I look upon as a Deposal and Degrading of that Arbitrary Prince by the Founder of our Religion, in his own Breast and Judgment, though he forbore the Execution of his Celestial Power.* And therefore it is not the Error of Religion, but the Fault of those that do not well distinguish, that Religion suffers in her Doctrines. For only he who governs according to Law is a King, he that endeavours to subvert the Law, is none. Nor is every rambling and precipitate Brains to be Judge of this neither, but the Solid Law, and fundamental Constitutions of the Realm. So that the Country Gentleman was mistaken in his Thoughts, both of our Laws and our Religion. However the pretended Scrupulous Country-Gentleman desires the *Discusser* to expound the *Scots-Riddle of the Vacancy*, and to give him the *Grand of the late extraordinary Revolution*.

To which the *Discusser* gives no direct answer at present, but desires his Friend to take notice, *That the Gentlemen of the Convention, who declar'd a Vacancy in the Government, lay'd the main Stress of their opinion upon the King's withdrawing himself. For that since the Story of the French League, and the Business of the Prince of Wales were pass'd over in silence, most Men believed that the pretended Breach of that which they call'd the Original Contract was no more than a popular Flourish.*

All which is such an imperfect piece of Incoherence, that none but a madman would have thrust in by Head and Shoulders, as the *Discusser* has done. For how can it be infer'd that the Breach of the Original Contract, should be a *Popular Flourish*,

Flourish, because the *Clandestine League*, and the *False Birth* are hitherto pass'd over in silence? As for the *surprizing Birth*, one would think it was sufficiently dilated upon in the Declaration of the Lords; and why it is not farther brought upon the Stage, there may be several Reasons given; and among the rest, because it may be thought that the Impudence will vanish of it self, and so there will be no need of casting an Eternal Blot upon the memory of them that contriv'd and own'd it. Then for the *Clandestine League*, it Suffices that there is apparent Proof of it in Bank. But to call the Breach of the Original Contract *perjured*, and a *Populæ Flourish*, is a yerk of Malitious Reflection, which only serves to expose the *Dissever* to Publick censure. For as there is nothing more certain, than that there is an Original Contract between the King and People of *England*, the Breach of which has cost the Effusion of so much Blood; so is it as certain that that Original Contract was never so infallibly broken then it was of late. Which as it is allow'd by all the Laws of God and Man, to be a sufficient ground to seek a Remedy; so was nothing more vigorously urg'd by the Convention. Which might have convinc'd the *Dissever*, that they did not pretend it for a popular Flourish. And hitherto it remains as a blot upon the

But now, lest the Country Gentleman should be surpris'd by seeing the Cause of so considerable a Meeting, debarr'd by a private Hand; the *Dissever* reminds him, That a Parliament and a Convention are two different Things. The latter, for want of the King's Writs and Concurrence, having no share in the Legislative Power.

But the *Dissever* forgets, that it was only a Convention of Lords that sent to *Richard the Second* to meet them at *Westminster*; which the King at first promis'd to do; but upon altering his Mind, sent him another peremptory Message, that if he would not come according to his Promise, they would chuse another King; and then proceeding farther, according to that Power they had, expell'd against the King's Will several of his chiefest Favourites from the Court; constrain'd others to put in Sureties to appear at the next Parliament; and caus'd several others to be arrested and committed to several Prisons. If a Convention could do this where the King was present, what signify'd the Writs and Concurrence of an

absent

absent Prince. Not did they contend for Legislative Power, but only met in a kind of embodied Dictatorship to take care of the present Necessity of Affairs.

But this, says the Discussor, was not justifiable, for that *the Necessity which they pretended, was either of their own making, or of their own submitting to, which is the same Thing.* But this is all Nonsense. For if the Necessity was of their own making, then were the Lords and Commons the Authors of all the Miscarriages which they laid to the late King's Charge; if of their own submitting to, then would they never have call'd out for succour and crav'd Relief from their Oppressions. No——They were those crying Grievances sum'd up in the Declaration of the Lords Spiritual and Temporal and Commons assembl'd at *Westminster* presented to their Present Majesties upon the Twelfth of February Last; which when the late King could not justify them by force of Arms, but fled for it, not being able to answer his endeavours to subvert and Extirpate the Protestant Religion and the Laws and Liberties of the Kingdom, put them to that necessity of assembling after an Unusual Manner, to provide for the Common Safety.

How ever the Discussor will have it a Necessity of their own creating, tho never so false. * For, says he, if the King had either not bin driven out of his Dominions, or invited back upon honourable Terms, they needed not have had recourse to such unusual singular Methods of proceeding. And thus the Discussor rambles out of one Untruth into another. For he fled from offer'd Treaty, forsook the defence of his own Forces, and left them to be disbanded in Arrears and without Payment; slip'd from his own Council by Night, after he had appointed to meet them in Consultation the next Morning. Nor could he justly suspect, that any Violence would have been offer'd to Him in particular, being so well assur'd as he could not choose but be, of the Generous Inclination, and profound Respect which the Prince had to his Person. But if the Guilt of peculiar Miscarriages hasten'd his Departure, or overweigh'd him to leave the Helm of Rule without any Form or Face of Government: That could ne'r be call'd an Expulsion out of his Dominions. And therefore when a certain Gentleman waiting on him at *Feversham* besought him to return to *London*, he gave the Person this Reply. *That he was an honest Gentleman, but knew not what he knew.* And when he had once abandon'd the Kingdom all forlorn without either Head or Conduct, without Council, or any Countenance of Authority

Authority, then according to the Judgment of the Common-wealth of *Venice* in reference to the Succession of *Henry* the 4th. it belongeth to the Nobility and chief Persons of the Land, as they are the chief Defence of the Royal Authority, to take care of the Publick Safety, whether by usual or unusual Methods of proceeding it matters not; and they have both the Authority of Law and Necessity to justify their Proceedings.

As for his being *invited back upon Honourable Terms*, 'tis well known how he return'd back, and went through the City on the Sunday Night, attended by his own Guards, and lodg'd in *White-Hall*, and this most certainly in order to an Accommodation. Only because the Prince was coming to Town, he was sent to, and for the avoiding any Disturbance that might be prejudicial to his Person, was humbly desir'd to retire to *Ham-House*, with Liberty to make choice of what Person he thought fit to attend him. Which he promised to do; but recollecting himself, and desiring to know whether he might not return back to *Rochester*, word was sent him the next Morning that he might do as he pleas'd. All this while here was no Constraint put upon him; so that he could not be said to be driven out of his Dominions, but that it was his own Choice to forsake it.

Notwithstanding all this, The *Dissector* will undertake to prove, "That the King before his withdrawing had sufficient Grounds to make him apprehensive of Danger, and therefore it could not be call'd an *Abdication*."

But through the whole Pursuit of his Argument, the *Dissector* most wretchedly mistakes the Point, quite mistaking the Effects for the Causes. For, says he, "Had not the King great Reason to retire to secure his Person and his Honour, when he had met with so many unfortunate Disappointments, with so many surprising and unparallel'd Accidents? When part of the Army was revolted, and the Remainder too apparently unserviceable; When the People had such fatal and unremovable Prejudices against his Service? When there were such terrible Disorders in the Kingdom, and all Places were either flaming or ready to take Fire? What should a Prince do when he had scarce any thing left him to lose but himself, but consult his Safety, and give way to the inevitable Evil?"

"These are very great Disappointments and evil Accidents indeed to befall a Prince. But the *Dissector* forgets to tell ye, That the Prince brought

brought all these Inconveniencies upon himself. The *Disposer* tells us that part of the Army revolted, but he omits to tell ye, that it was out of a Generous Principle, for that bring Protestants, they would not embroil their Hands in the Blood of their Fellow-Protestants and Countrymen, nor be Instruments to enslave the Nation. He tells ye of terrible Disorders in the Kingdom; but does not tell ye, it was time for the People to be in Disorder, when they saw such Incroachments upon their Ancient Franchises, such Inundations of Poverty flowing in upon their Consciences, and such a rapid Violence of French Tyranny running in upon their Necks. He complains that all Places were either flaming or ready to take Fire, but forgets to tell you who were the Incendiaries.

These therefore, with several others of the same Nature, being the true Causes that drew the foresaid Inconveniencies upon the King; it follows, that tho' the Secondary Constraint of his withdrawing might be occasioned by the Effects, yet the Primary Cause of his withdrawing proceeded from the First Causes which produced the Effects. Consequently such a Retiring was voluntary and not forc'd; because he may be justly said to fly from something of dreaded Punishment, rather than pursuing Danger, from which he was always at a distance far enough off, but dubious what would become of him as to the Former.

The *Disposer* makes many other grievous Complaints to justify the King's First withdrawing (for hitherto he is altogether upon that) but when he comes to sum up all. "In short," says he, "when the Forts and Revenue were thus disposed of; when the Papists were to be disbanded, and the Protestants not to be trusted; when the Nation was under such general and violent Dissatisfactions; when the King in case of a Rupture had nothing upon the matter but his single Person, to oppose against the Printed Arms, and those of his Subjects; when his Mortal Enemies were so fit Judges of his Crown and Dignity, if no farther; when Affairs were in this tempestuous Condition, to say that a Free and Indifferent Parliament might be chosen, with the Relation to the King's Right as well as the People's, and that the King had no just visible Cause to apprehend himself in Danger, is to out-face the Sun and trample upon the Understandings; and almost upon the Senses of the whole Nation."

As for the Fortified Towns, it was but Reason that his then Highness the Prince of Orange, who came over to rescue the Nation

not been Arbitrary Violence and Oppression should demand men to be put into his Power, well knowing them to be then in the Hands of Irish Papists and Cat-Throats, of whom the People stood in Perpetual Fear, and who were rather a Confirmation then Security to the Kingdom. And the same reason holds in Relation to the Revenue. For all the World knows, what vast Sums had been squander'd away by the late King, when Duly to keep off the forcing of Parliament, and to buy off the Members when they Sate; and when that Money was spent so much to the Detriment of the Realm, what Solicitations were made to the French King for more, to carry on the Popish Cause and Interest. It was as well known how the Revenue had of late Years been Embell'd to keep up a standing Army of Irish Regiments, as if England were now in its Turn to have been conquer'd by Ireland, as formerly Ireland had been conquer'd by England. From which fears when his present Majesty had delivered the Nation, it was but reason that his Army should be pay'd out of the Publick Stock for their happy Toyl and labour. For the Publick Revenue of all Kingdoms and States was ever Originally intended for the Preservation, and not the Destruction of the People.

Upon the Disbanding of the Papists, the *Discourse* makes a special Observation, *That no Test will nor any Oath could bind the King from Lying them as Common Soldiers.* This perhaps may be understood to signify, that a Protestant Prince may lift Papists, and a Popish Prince Protestants, to follow him in a lawful War. But when a Popish Prince in a Protestant Nation had made his chiefest Levies of Popish Common Soldiers to over-aw his Protestant Subjects, and put his sole Confidence in them for his known and open Designs and manifest Endeavors to introduce Popery into a Protestant Kingdom, contrary to the Law, 'twas time then to think of disbanding such Vermin, and ridding them out of the Land. And the reason why the Protestants could not be trusted was as certain. For if the King would not trust his Protestants, nay disarm'd them, when Papists were both arm'd and Employ'd, what reason had the Protestants to trust the King. And this was that which among other Things created and foster'd those *General and Violent Dissensions* in the Nation. For Men have naturally a *general and constant Antipathy* against having their Throats Cut if they can help it. And therefore since the Kingdom by a Miraculous Providence had obtain'd its Redemption, 'tis to be wonder'd the *Discourse* should

imagine Towns ever intended that the late K. should be in a Condition again to oppose either his own or the persons of any others against the Arms of the Prince or those of his own Subjects. And whereas he says, that the King's Mortal Enemies were to be the Judges of his Crown and Dignity, the Discussor should have done well before he had made his Reflection upon so many Eminent Patrons, to have consulted *Cyprian* *lib. 4. Par. 2.* and the Example of *Parasartes* King of *Lycaonia* there cited. Certainly there was no such Impossibility but that a Free and Indifferent Parliament might have been chosen to deal equally between the King and the People. For tho' the King perhaps might be conscious that he could not so well rely upon the Kindness of those to whom he had always had such an inveterate Antipathy, yet he might have rely'd upon the Justice of so many Great and Worthy Personages. So that it is the Discussor himself who out-faces the Sun and tramples upon the Understandings and Senses of the whole Nation, who makes these little Rhetorical Flourishes to gullize and obscure the Truth, and to insinuate among the People, as if Wrong and Injustice had been done, wings nothing was asked but what was a due debt to Self-Preservation. And with the same Bravering the Discussor out-faces the Sun, and tramples upon the Senses of the Nation, to assert that a Desertion of the Government, after such Proposals, which were rather Assurances of his Safety, was no Desertion. He had been false in the Affection of the People, when all his evil Counsellors had been removed from about him; he had been false from the Impotency of his Priests and Jesuits; he had been more false from trusting his self into further danger, and false in the Enjoyment of his Royal Dignity. But he who had so solemnly sworn to Establish Popery in *England* as he did in the Attempt, thought himself no where safe perhaps, but where he might be procuring his future Bliss by the Performance of his Vow.

The Discussor now advances to the King's second withdrawing, and puts the Question, what the King had done to incur a forfeiture by his first Retirement? Indeed what had he not done? If the Discussor forgot in his Discussing Heat, the *Declay* as presented to their Present Majesties would have rubbed up his Memory. Among the rest there was one. That he had undertaken to Suppress and Extirpate the Protestant Religion, and the Laws and Liberties of the Kingdom, by raising and keeping a Standing Army in the Kingdom in time of Peace, without Consent of Parliament, and quartering Soldiers in

more to them, and by calling several of his good Subjects to be Dis-
cussors at the same time when Popes were banished, should not have suf-
ficed to make purpose in all this; but to Subject the Kingdom to
the Tyranny of the Pope? his Father's case, thereby cited by Gre-
gorius, is a case per se, given to his Opinion. So the request
of the Pope, and the Subjects, desire about Religion. To which Gre-
gorius himself adds, the King's request is not to be granted, unless the
King is ready to be a Pope's subject, and to be a Pope's subject, is
to be a Pope's subject, and to be a Pope's subject, is to be a Pope's subject.

After all this, it cannot be imagined that the King wanted the se-
cond time such an intimation of power, which he might have at his
own will and Pleasure in his bed-chamber, but that he would not be subject
to him, for they who had now revealed the Pope's power, putting a
bow upon his Neck, would never allow it to come to near their
shoulders again. Therefore all the Probability in the World is on this
side, That the King perceiving, that by taking the Government into
his own again, he should not be able to attain those Ends which he
had made the Business of his whole Reign, really & irrevocably
altogether. At which time being at liberty to go or stay, his De-
parture must of necessity be accounted Voluntary, and consequently
an Absolute Abdication of power. At which time, as the Pope's power
is not to be extended, so the King's power is not to be extended.

Lastly, it is impossible that the King could be frightened out of his
Dominions, by the making of two or three Addresses to his three
Royal Highnesses the Prince of Orange, for it was no more than natu-
rally he could expect would be done; more especially from the
Gent to the Prince, who next unto God had deliver'd them from
their Courtly fears of Flint and Sword. Not by the denying him
a little Gold to float with; which looks like an improbable Story
of the Dissolvent's own framing. These are Motives to be conside-
rable for a King to forsake his Dominions, that the Dissolvent seems to
have Conjur'd them up nearly alongside the Cottage of the dis-
senting Mountain, and so mortify his own Dissolution. But after all
the Question may be fairly put, whether it will stand, in the Con-
struction of our Laws, does not rather imply a Guilt, than in Ap-
prehension of Danger, unless it be that of being call'd to an Ac-
count, since the Query always preposited to the Jury is, Did he
do it? Which indeed ought to be the Legal Determination of
the Dispute.

However the *Discuffer* goes on, and tells us, *We are to observe, that in abdicating an Office always supposes the Consent of him who gives.* And this he seems to be the meaning of the Word out of *Saul, Tully, Lamy* and *Gravina*. But both the *Supposed*, and the *Abdications* are false. For *Consent* implies, that the *Question* must be put, Whether the Person will *Abdicate* or no? Which never was put to any *Abdicator* in this World. Upon a forc'd *Religion* it has. But a forc'd *Religion* is no *Abdication*. Certain it is that *Abdications* signifies to renounce, *forgoe*, or *abandon*. And the *Motives* in this *Abdication* are various, and generally prevailing upon the *Mind* of the Person that *Abdicates* himself, according to the *Consistency* of Affairs and the *Circumstances* he is under. And therefore the a *Majestrie* may *abdicate* with the consent of others, yet he rarely does it out of a natural Inclination. Thus it cannot be imagined that *Amulius*, one of the *Conspirators* with *Cassius*, abdicated the *Primorship*, with the Consent of his own Will, for he was one of the most aspiring Men in the *Universitie*; but because he found himself so obnoxious that he could hold it no longer. Thus *Sylla* abdicated the *Dictatorship* out of a Vain-glorious Opinion of Felicity that attended him, and to shew that he had such an awe over the *Romans*, that tho he were a Private Person, no body durst call him to an Account for the Cruelties he had committed. History tells us, that *Dioclesian* abdicated the *Empire*, for madness that he could not have his Will of the *Christians*. How does the *Discuffer* know, but that *King James* abdicated the Government because he could not have his Will of the *Protestants*? *Charles* the *Vth* abdicated the *Empire*, because he found his Weared Good Fortune had left him. *Edward* *Rafold* *Bishop* of *Blanch* finding himself between two *Crundities*, the *Persecution* of the *German* *Priests*, for going about to deprive them of their *Concubines*, and the *Pope's* *Excommunication*, if he did it not; abdicated his *Principality* and *Bishopric*, that he might be at quiet. Lastly, to shew that *Abdication* does not always imply *Consent*, *Brutus* counsel'd *Tarquinius Collatinus* to abdicate the *Consulship*, only because his *Frater* was *inversum Creatur*. And then as for what the *Discuffer* adds out of *Gravina*, That a *Neglect* or *Omission* in the Administration of Government, is by no means to be interpreted a *Renunciation* of it, there is no Body censures the late *King* for any *Omission* or want of Diligence in the Administration of his Government, for he

was too diligent industry; and that Diligence was the main Grievance which distressed the People: his Diligence to suppress the Protestant Religion; his Diligence to subvert the Laws and Liberties of the Kingdom; and his Diligence to introduce Popery. And this Diligence, as to be said, was one of the main Causes of his Abdication: Had he desired more, he would have had his reason to have abdicated. And therefore it is a Vanity to insist that there can be no Pretext for an Abdication, because the Words of the Act signify that it is very strictly confined, forasmuch as it is said, *that the said King* Forasmuch as it is not in the Nature of Man to desire Wealth, Kingdoms, Wealth and Honours, but *desires* that he may be compelled Reason within that moves them to it. When Reason had the Times and Constitutions of the Kingdom will have been their Government; when Emperours grew stout and stout with Age, and began to feel the Issues of ill Fortune; when Ambitious Princes perceive they must take other Measures to compass their Designs, than they would self-denying Obedience; and think it dangerous to retire from the Care of the World, or out of Honour way.

The *Dilemma* says, *We have but two last ways left in which the King is Abdicated from the Crown*, which are in the Reigns of Edward III. and Richard II. but which were *voluntarily* done by their Subjects. 'Tis true, they were so far from looking like Abdications, that they were no Abdications at all. For both those Princes being under strict Confinement, it was impossible for them to abdicate, unless they could have made their Escapes. Therefore they were forced Relinquishments, and consequently formal Depositions. Nor had the Queen of *Henry of Lancaster* any cause to depose the Throne Vacant, as having already taken care to fill it themselves: And whether those Princes would have resign'd or no, it would have signified little to them that were by Claim in Possession. But the *De Facto* has overbore the Influence of a Perfect *Abdication* since the Conquest, which the King would have certainly felt to his Cost, had not the Pope and the *Prebendaries* been his true Friends: and the Cause was much the same as at this Time. For the Lords and Bishops of the Realm in the Reign of King *John*, having often desired the King to restore them their Ancient Rights and Liberties, and finding nothing but Deceptions, resolve no longer to be abus'd but betake themselves to Arms. The King then lying at *Winchester* and perceiving

ceiving himself too weak for the Lords, thought it no good way to proceed by Force but rather by Fraud, and therefore came to the Lords, that if they would come to *Windsor* he would grant their Demands. Thither the Lords repairing, tho' in a Military Manner (for they durst not trust the King's Word) he saluted them all kindly, and promised to give them Satisfaction in all they demanded: And to that Purpose in a Meadow between *Scars* and *Windsor*, call'd *Hammer*, *John* the firstly concluded to poison their French Chamberlains and was to have sent some Grave Persons to should be made answer of to their command. But the next Day, when it was to be done, he withdraws himself privately to *Leamington*, and thence to the life of *Windsor*. Where it was concluded that he should send to the Pope, acquaint him with the Murders of his Lords, and request his Holiness help. In the mean time the King, by *Stratagem* and down for these Murders together in *Scars*, that his Body might where to find him, or which was worse, as some write, sowing and peevish Percy upon the Neighbouring Sea.

Whether the Lords and Barons did in Words declare this to be a Vacancy of the Throne, is not material to enquire. But that they were not so cautious in their Deeds, but what they did in Deeds amounted to the same as if they had done with Words. For perceiving themselves thus eluded, they swore upon the Holy Altar to be reveng'd. And what Revenge that was likely to have been is easy to conjecture. By their swearing Allegiance afterwards to *John*, the French King's Son, and holding Treason to him till the Death of the King. Whence it may be infer'd, That if a Prince is hostile with his Sovereign, his Kingdom, upon any Account, they who are next to the Government are not to hesitate as King *John's* Barons did, in expectation of the King's Return, but immediately to take care of the Common Safety, lest they should bring the same Ruin upon the Kingdom, as those Barons did by their Delay.

Lastly, If the *Discorder* will not be convinced by what has hitherto been said, Let him examine the King's own words, and try whether he can pick out any better Construction out of them than that which I shall make.

Says the late King in his Letter to the Earl of *Essex*, *Things being come to that Extremity, that I have been forc'd to send away the*

Queen

since the 1st of January 1689. What can the Danger think of himself
 to be in a State of Rebellion?
 And that I have to say, the Oath of the late King's Abdication,
 confirmed by the Lords Spiritual and Temporal assembled at White-
 Hall, December 1688. Where they are pleased to say, *That they did*
professedly take the late King having from forth his Pretensions and
Press for a new Parliament, they might have refused to do so, (as some)
think the King might also have done) in this Address. And he *tho*
fully knowing the said late King's, &c. they did therefore *most*
wisely refuse to apply themselves to his Majesty the Prince of O-
rango, &c. That is to say, The King having withdrawn himself
 from the Care of the Great Disposition of the Nation, and con-
 sequently abdicated the Government, they might & to apply themselves
 to a more Skillful, or at least a more Willing Physician. Which had the
 Dissembler more considerably discuss'd, when he wrote his Dissem-
 ulation, would have sav'd him a great deal of trouble and expence.

Thus much for the Reasons which the Dissembler takes to
 prove that the King, before his withdrawing, had sufficient
 Grounds to make him apprehensive of Danger, and that there-
 fore it cannot be call'd an *Abdication*. That which follows, being
 altogether grounded upon certain Statutes and Laws of the Land,
 to the knowledge of which the Dissembler seems to be a great Pre-
 tender, is answer'd in a Word, That they who produce the
 Statute Vacant, understand the Latitude of their Power, and the
 Intent and Limits of the Laws and Statutes of this Realm to that
 Degree, that if nothing else, the Consideration of that might
 have deterr'd the Dissembler from the Pretension of appearing so
 vainly and scandalously in the World. Nor would I be thought so
 impudent to transgress the Bounds of my own Understanding as to
 barleone. For indeed, to tell ye the Truth, if the Dissembler should
 come to a Trial at *Westminster-Hall*, I am almost the Lawyer will
 certainly inform him that he has very much either mistaken or
 misapplied his Authors.

FINIS

London printed, and sold by Rich. Janeway, 1689.